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SOCIAL SERVICE.

Series D.—ANTI-MORMON.

Historical Sketch

of

MORMONISM

by

REV. D. J. McMILLAN, D. D.

LEAGUE FOR SOCIAL SERVICE,
105 East 22d Street, New York City.

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HISTORY OF MORMONISM.

"THE strength, the perpetuity, and the destiny of the nation rest upon our homes, established by the law of God, guarded by parental care, regulated by parental authority, and sanctified by parental love.

"These are not the homes of polygamy.

"The mothers of our land, who rule the nation as they mould the characters and guide the actions of their sons, live according to God's holy ordinances, and each, secure and happy in the exclusive love of the father of her children, sheds the warm light of true womanhood, unperverted and unpolluted, upon all within her pure and wholesome family circle.

"These are not the cheerless, crushed, and unwomanly mothers of polygamy.

"The fathers of our families are the best citizens of the Republic. Wife and children are the sources of patriotism, and conjugal and parental affection beget devotion to the country. The man who, undefiled with plural marriage, is surrounded in his single home with his wife and children, has a stake in the country which inspires him with respect for its laws and courage for its defence.

"These are not the fathers of polygamous families."

First Annual Message of Grover Cleveland, 1885.

The Church was organized near Palmyra, New York, April 6, 1830, with six members, Joseph Smith, Jr., being its visible head. The six original members were: Joseph Smith, Jr., and Hyrum and Samuel H., his brothers, Peter Whitmer, Jr., and David, his brother, and Oliver Cowdery.

The "Book of Mormon" is said to be a trans-

lation from certain plates of brass or gold which Joseph Smith claimed to have discovered in the hill Cumorah, near Palmyra, New York, under the guidance of an angel called Moroni.

The whole system rests upon the claim of Joseph Smith to have been divinely called and inspired, and his having received the plates and translated their inscriptions by divine help and inspiration.

ITS ORIGIN.

Mormonism had its origin in the junction of two lines of influences under peculiar conditions. One line proceeded from the southwest. Early in the present century, the great new frontier of our country lay between the Alleghany mountains and the Mississippi river, and stretched from Canada to the Gulf. Multitudes from the older states and from other countries rushed into this eldorado with much the same spirit of adventure that marked the recent rush for the Klondyke gold fields of Alaska. There were a few godly ministers of different denominations who sought, with true missionary spirit, to preach the Gospel in the new communities which were springing up everywhere. The increasing demand for the preaching of the Gospel gave rise to the camp-meeting, where crowds gathered and dwelt in tents and booths in order that they might hear the Gospel preached for a season. Great excitement prevailed. The religious emotions of the penitents were manifested in various and unaccountable ways. The dancing exercise, uncontrollable laughter, violent jerking, shouting, and weeping became common. Some yielding to their convictions became fanatically devout, others resisting became violently irreligious. Ministers were too scarce to furnish needful instruction and pastoral care. Pious

young men of little knowledge and less training, attempted to supply the demand. These blind leaders of the blind stumbled into many a theological ditch. Strange sects came into being. Some had but a short life and others embraced enough of truth to save them from early death, while others still became permanent and useful branches of the Christian Church.

Among the young preachers who entered the ministry in this irregular way were ignorant and dangerous men of popular gifts, who went from church to church misleading the excitable and finding no certain abiding place in any sect. One of these novices was Sidney Rigdon, whose home was in western Pennsylvania. He was fond of debate, gifted with fluency of speech and pleasing address, and possessed of ambition and energy. He united with the Baptists, but, disappointed in his desire for leadership among them, he sought alliance with Alexander Campbell. But his restless disposition and cunning methods offended the honest men of that church and they soon dispensed with his services. Then he was for a time pastor of an independent church in Pittsburg, and making the book-store and publishing house of Patterson and Lamdin a place of frequent resort, became somewhat familiar with their business. Among the manuscripts was a novel written by Solomon Spaulding, and called "The Manuscript Found." He advanced the theory that the Indians in this country descended from two colonies, one of which came from the Tower of Babel, the other many centuries later from Jerusalem. Mr. Spaulding died without having his novel published. Mr. Rigdon became deeply interested in this novel and must have copied it and changed it by introducing many passages of scripture so as to make it appear to be a revelation from God. But his stay in

Pittsburg was short. He started westward on an independent mission. He preached that the latter days were at hand, and that God was about to reveal new truth to his chosen few. He soon had a flourishing church near Mentor, Ohio.

THE OTHER LINE.

The family of Joseph Smith claims to be of Scotch extraction and to have lived in New England ever since 1700. The mother of Joseph was a fortune-teller. Both parents were illiterate and superstitious. They were among the people in Vermont who, during the first decade of the present century, followed a strange delusion under the leadership of one Wingate. By the use of an instrument which they called "St. John's Rod" the followers of this impostor claimed to be able to discover gold, silver, currents of water under ground, and medicinal roots and herbs, and to cure all manner of diseases. Like the victims of all such delusions they banked with unlimited impudence upon the "Lost Tribes of Israel," and promised a gathering of the favored people of God, and a "Latter-day Glory" far exceeding the glory of former days. The whole movement proved to be a scheme of a band of swindlers. Wingate, the leader, was arrested, but escaped from justice, and the movement came to an end.

Joseph's birth occurred at the time when the Wingate movement was at its height. Ten years later his parents removed to Palmyra, New York. Here Joseph grew up in a home without refinement. His parents were ignorant, indolent and intemperate. He had health and strength, an active mind and a vivid imagination. Being without school advantages he followed his own crude ideas. He was fascinated with the wild romance of Captain Kidd, and with a company of youthful followers he

would hunt at night for buried money in the fields about his father's home. He is said to have had a religious turn of mind, and during a revival he was exercised very deeply on the subject. His imagination, his superstitions, and his religious excitement combined to create wonderful visions in his untutored mind. He was about fifteen years of age when he began to see visions and dream dreams. These experiences continued through seven years. During four years of this period Joseph was absent from his father's house seeking employment, in various capacities, in Pennsylvania and elsewhere. His movements for two years cannot be definitely traced. But during his absence he was for a time in the employ of Wm. H. Sabine, at whose house the widow of Rev. Solomon Spaulding, was making her home. In the garret of the house was stowed away in an old trunk Mr. Spaulding's "Manuscript Found" referred to above, which she had received from the Pittsburg publisher after Mr. Spaulding's death. Soon after Joseph's return to his father's home, he was visited by Rigdon, from Mentor, Ohio. Whether they had met during Joseph's absence, we do not know. The two doubtless became known to each other through a mutual friend, Mr. Parley P. Pratt, who was a traveling tinker and a preacher of some ability. Mr. Pratt plied his twofold vocation between Palmyra, New York and Mentor, Ohio. He knew and admired Mr. Rigdon,—indeed was frequently a member of his congregation. After this visit of Mr. Rigdon's,—which was early in the summer of 1827, Joseph said that he was told in dreams and visions, that he was chosen of the Lord to be a great prophet to restore the Gospel which had been taken from the world many centuries ago. He went so far as to declare that an angel came into his room at mid-

night, awoke him and read to him five chapters of the Bible, and afterward took him to a hill which he called Cumorah. The hill is four miles from Palmyra, and is at present the property of Admiral Sampson. There Joseph claims to have discovered the wonderful plates, and unearthed them by the help of the angel. He describes the plates as bound by rings, in the form of a book, and concealed in a stone crypt or vault where they had been hidden from this wicked world 1,400 years. The plates he says were four inches wide and eight inches long, and about the thickness of an ordinary sheet of tin, forming a book about six inches thick.

Joseph Smith concealed himself behind a curtain, which was a bed-blanket, stretched diagonally across one corner of his mother's kitchen, and there read what he claims was a translation of the engravings on the plates, to a scribe who sat outside the blanket and wrote what he read. Thus was the Book of Mormon produced. Eleven men testified that they saw the plates, but none of them were able to read anything that was on them, so we have only Joseph's word for what they contained.

Thus was the foundation of the Mormon church laid. Immediately after the translation of the Book of Mormon the church was organized. At the first their doctrines were simple, vague, and apparently harmless. Indeed it was a matter of but little importance with them, what a man believed, so long as he became an adherent, and promised submission to the priesthood. Joseph Smith was baptized and ordained by Oliver Cowdery, then Oliver Cowdery was baptized and ordained by Joseph Smith. Thus was gospel authority, which Joseph says was taken from the earth in the early history of the Christian Church because of its wickedness, restored through this

latter-day prophet. In October the number of members had increased to about seventy-five. During this month Parley P. Pratt, with three other elders who had been admitted to the church, started on a mission to the Indians. On their way westward they visited Sidney Rigdon, who of course at once became an enthusiastic convert. He said it was that light which he had been long expecting to break forth from the divine mind. Of course the whole of Mr. Rigdon's peculiar church at Mentor was at once absorbed. Proceeding westward, these elders reached Kirtland, Ohio, where they baptized 130 in four weeks, and before the next spring the number increased to about 1,000.

When the Mormon church was organized, only five of the eleven witnesses joined it,—Oliver Cowdery, one of these, and the one that acted as scribe part of the time, was cut off from the church a few years after, and turned over to the buffetings of Satan, for lying, theft, and living in open adultery with a servant girl. He afterward died, a miserable drunkard. Martin Harris, another of the five who acted also as scribe part of the time, was also cut off for wickedness, and Joseph Smith, the prophet, said that Harris was not fit for decent people to notice. Two others of the original five, and witnesses of the plates, were, years afterward, sent to jail for immorality and crime and then shot by a mob who broke into the jail.

It is a significant fact that in New York, where the church originated, and where the Smiths lived, the church made little progress nor did it attain respectable standing, but in the region where Rigdon had been preparing the way, the progress was rapid and the growth permanent.

Kirtland became the headquarters of the church, where a temple was erected at a cost of $40,000. But

the establishment of a fraudulent bank led to their being driven from the community by the indignant citizens. According to Smith's own testimony he and Rigdon had to fly from justice at midnight.

Three kinds of charges followed Smith everywhere and to his death; viz, *immorality*, to cover up which the doctrine of spiritual marriages and the practice of polygamy began to be justified under certain restrictions as early as 1836. A second charge which invariably followed him was *dishonesty* in the matter of money, as the Kirtland bank scandal shows. A third was *theft*. To justify his acts he asserted that the Mormons were God's peculiar people, to whom it was God's purpose to give the whole world and all that is therein, "for the meek shall inherit the earth," and the Mormons were the only meek people. It was not stealing, therefore, to take what belongs to one's self. Any one who associated with the Mormons as late as twenty years ago, heard this justification of theft urged again and again from the pulpit as well as in private life.

In 1832, Brigham Young, from Boston, a painter and glazier, became a convert. He first met Smith in the fall of that year at Kirtland, and was the first to use the gabble called "the gift of tongues."

The next effort at permanent settlement was made at Independence, Jackson County, Missouri, which Joseph Smith said was "the centre of the earth," the site of the ancient "Garden of Eden." This was then our national frontier. But there were sturdy settlers in advance of the saints, who had acquired rights which they were not ready to surrender, even at the command of the Mormon prophet. Trouble followed, there was war which resulted in the defeat of the Mormons. Eastward they went and settled on the bank of the Missis-

sippi river at Nauvoo, Illinois. Here a beautiful city was built, and here they grew in strength and numbers. Their missionaries abroad, setting up the cry of persecution, were meeting with great success in winning converts. Intoxicated with prosperity and popularity the prophet became reckless. With an utter disregard of the rights of others, he appropriated property and wives, "for spiritual purposes," right and left. Evil reports, and quarrels followed. The prophet was arrested again and again, but since the hope of the church was centred in him and his reputation, the saints were compelled to obtain his release and justification at any cost. The prophet was evidently nearing the end of his mad career. In 1844, Dr. R. D. Foster and Wm. Law, editors of a paper in Nauvoo, openly charged Smith with having taken Mrs. Foster as a spiritual wife. The city authorities being under Joseph Smith's power, punished these gentlemen and destroyed their press and type. A warrant was issued for Smith's arrest, but he resisted the officers. Governor Ford persuaded him and his council to yield their arms and place themselves under the protection of the militia. The prophet and his three associates were conducted to the jail at Carthage for safety. Here 5,000 Mormons were in arms, and their safety seemed assured. But three days after, a company of Missourians numbering two hundred, armed and masked, assaulted the jail and killed the prophet and his brother Hyrum Smith, and wounded John Taylor. The blood of these so-called martyrs proved indeed the seed of the church. The system had been fast falling to pieces until this event. Sympathy for the saints who claimed to be persecuted because they were holy and good, won them friends everywhere, in this country and in Europe. The success of Mor-

monism was then assured. Joseph, the prophet, died just at the right time. He had run his course. The church had outgrown him. He had alienated his wisest counsellors, and the saints were losing heart. Sidney Rigdon then wanted to be prophet, —but Brigham Young assumed the reins of government by right of his forceful and superior personality. He told the saints that God had called him to the throne, and that, together with his strong will, settled the succession. Rigdon, disappointed in his ambition of leadership, left the church forever.

The conflict between the saints and their gentile and apostate neighbors was irrepressible. Brigham had not the courage to face it. Accordingly the long journey to the Rocky Mountains was undertaken, which ended at Salt Lake in July, 1847. Here they were within the boundaries of Mexico, safe from the pestering power of the "Babylonish" government of the United States. But, much to their chagrin, the fortunes of the Mexican War brought them again under the dominion of the much hated government. However, they were beyond the probable reach of civilization, and undisturbed, they have been for fifty years defiantly entrenched in those mountain fastnesses. Here the prophet had things his own way with none to molest or make afraid. To justify the peculiar habits of the priesthood a pretended revelation making polygamy a condition of exaltation in the next world, was conveniently received. To give it sacredness and added force it was dated back to 1843 and ascribed to Joseph Smith the Martyr-prophet. But the trans-continental travel was increasing, and the isolation of the saints threatened. Gentiles must be kept out and apostasy prevented. So the fertile brain of that master of men, Brigham Young, devised the doctrine

of "Blood-Atonement." This means that the only way to save the soul of a gentile or apostate is to shed his blood. The "Reformation" set in. The Mountain Meadow massacre occurred in Southern Utah in 1857 when at least 120 gentile emigrants were massacred, and their horses, wagons, cattle, clothes and money were confiscated, enriching the church by many thousands of dollars. The massacre in the valley of the Rio Virgin, the murder of the Morrisites, the outrage committed upon the Brassfield boys, and the assassination of the Parishes, all show how the doctrine was practically applied to destroy outsiders. The laying of the foundation of the Temple at Salt Lake City, the establishment of the perpetual emigration fund, the hand-cart expedition across the plains, in which hundreds of enthusiastic but misguided emigrants perished, the "Order of Enoch" devised by the prophet, which required them to have all things in common, by which the innocent saints were victimized, and the priests enriched, mark this period of Mormon history.

But a better order of things was established under the military arm of the government of the United States. A new era began to dawn. Under governmental protection gentile miners began to develop the great resources of that country. In due time the Union Pacific railroad reached Utah and outside capital and enterprise came in. The hills and the valleys began to smile with awakening life. Salt Lake City was changing. Civilization came into contact with Mormonism at every point. The day was dawning, and the common people rejoiced.

While Utah was a territory the strong hand of the Nation was felt. The executive and judicial officers were appointed by the President of the United States, and the acts of the territorial legis-

lature were subject to the veto of the gentile governor, also to the review of Congress. With the increasing number of gentiles and apostates the country was prospering but Mormonism was crumbling. It was evident that Mormonism could not hold its own in comparison, and in contact, with Christianity. It must live alone, and gather its converts from abroad. This was its only hope. It won no converts from its neighbors. And its loss by apostasy was about equal to its gain by immigration, while the power of the priesthood was growing weaker. Something must be done to save the Mormon ship from wreck. By pretending to quit the practice of polygamy and promising to be good, decent people, and law-abiding citizens, they induced Congress to admit Utah into the union. But as soon as the Mormons got control of the state government they forgot their promises, renewed the practice of polygamy and insulted the people of the United States by electing a polygamist to Congress.

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"Latter-Day Saints"

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COMPILED BY

REV. J. D. NUTTING

REV. D. J. MCMILLAN, D. D.

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ARTICLES OF FAITH

OF THE

"LATTER-DAY SAINTS"

WITH

MORMON EXPLANATIONS.

THE Articles of Faith of the Mormon Church would seem to embody the fundamental doctrines held by Christians generally, adding a few which are of only secondary importance and peculiar to the "Latter-day Saints." But the authoritative interpretation of these Articles places Mormonism beyond the pale of Christianity.

The following quotations are in every instance taken from standard Mormon works, published by themselves, and present Mormon doctrine as it is taught in Utah.

1. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

"God himself was once as we are now, and is an exalted Man."—*Joseph Smith, Jour. of Dis., Vol. VI., p. 3.* "*He*" [Adam] "is our *Father* and our *God*, and the only God with whom we have to do."—*Brigham Young, J. of D., I. 50.* "The head God called together the Gods, and sat in grand council to bring forth the world."—*Jos. Smith, J. of D. VI. 5.* Mormon Catechism, Chapter IV., *Question 1.* "Are there more Gods than one?" *Answer.* "*Yes, many.*" "When our Father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him."—*Brigham Young, J. of D., I. 50.* "Each God, through his wife or wives, raises up a numerous family of sons and daughters; . . . for each father and mother will be in a condition to multiply forever and ever." *The Seer, I. 37.* "Jesus Christ and the Father are two persons, in the same sense that John and Peter are two persons . . . possessing every organ, limb, and material part that man possesses." (Speaking of Electricity, etc.) "The purest, most refined and subtle of these substances . . . is that substance called the Holy Spirit."—*P. P. Pratt, Key to Theology, 42 and 46.* "There is no other God in heaven but that God who has flesh and bones."—*Joseph Smith, Compendium, 287.* These gods are "therefore subject to the necessary laws

which govern all matter."—*Key to Theology, pp. 44 and 46.* "You think our father and our God is not a lively, sociable, and cheerful man; he is one of the most lively men that ever lived."—*Apostle H. C. Kimball, Sermon Sept. 15, 1857.*

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

"13. Q. Was it necessary that Adam should partake of the forbidden fruit? A. Yes, unless he had done so he would not have known good and evil here, neither could he have had mortal posterity . . . we ought to consider the fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in his infinite wisdom."—*Catechism, pp. 32 and 33.* "Q. Did Adam and Eve lament or rejoice because they had transgressed the commandment . . .? A. They rejoiced and praised God."—*Catechism, p. 32.* (*See Pearl of Great Price, pp. 19, 31; Comp. 4.*)

3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

The atonement "signifies the deliverance . . . of the earth and everything pertaining to it, from the power which death has obtained over them through the transgression of Adam. . . . Redemption from personal sins can only be obtained through obedience to the requirements of the Gospel [Mormonism] and a life of good works."—*Comp. pp. 8, 9.* "No person who has arrived at years of accountability, and has heard the Gospel,

can be saved without baptism."—*Catechism, p. 40.* "Children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands."—*Doctrine and Covenants, 68, 27.* "Will all the people be damned who are not Latter-day Saints? Yes, and a great many of them, except they repent speedily."—*Brigham Young, J. of D., I. 339.*

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

"Faith is a principle of power, in fact, the foundation of power."—*Catechism, p. 37.* "The ordinance must be performed correctly. There is but 'one' baptism. . . . Any other kind of baptism is spurious and of no effect. . . . The living may be baptized for the dead. . . . The living relatives . . . stand in the name and place of the departed and receive the ordinances to be placed to the credit of the dead. . . . The place for these administrations is in a temple built to the Most High God, after the pattern revealed. . . . The fathers in the spirit world look to the children in the flesh to perform for them the works which they were unable to attend to while in the body." *Mormon Doctrine, pp. 38, 40.* "All the spirits who have not obeyed the gospel in the flesh [baptism] must either obey it in the spirit or be damned."—*Joseph Smith, J. of D., VI. 7.* "There is a set mode by which this great gift [Holy Spirit] is conferred upon mankind . . .—the laying on of hands by men who have themselves

received it and have been called of God and ordained to administer it."—*Mor. Doc., pp. 16, 17.*

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

"It is a dreadful thing to fight against or in any manner oppose the Priesthood."—*President Geo. Q. Cannon, sermon on Thatcher matter, Tabernacle, April 5, '97.* "Their priesthood gives them the right to advise and instruct the Saints, and their jurisdiction extends over all things spiritual or temporal."—*Sermon by President Gowans, Logan Journal, May 26, 1898.* "No man need judge me. You know nothing about it, whether I am sent or not; furthermore it is none of your business, only to listen with open ears to what is taught you and serve God with undivided heart."—*Brigham Young, Journal of Discourses, I. 341.*

6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

"Think of it! This same Lord and Saviour, Jesus Christ, ordained Joseph Smith and Oliver Cowdery Apostles by Peter, James and John. His servants, Joseph and Oliver, having received this apostleship, confirmed it upon twelve brethren of the Church, and those brethren have conferred it upon us who are in the stand to-day; thus some of us have received this holy apostleship but the fourth in succession from Jesus Christ."—*Elder F. D. Richards, Conference, Oct. 5, '97.* (Speaking

of the ministry of the general Christian Church) *Mor. Doc., p. 21* calls it "a spurious priesthood, destitute of divine authority, divine inspiration and divine power, . . . set up by ambitious and designing men . . . base counterfeit of the true and heavenly coin." "Such persons are false teachers, and the wrath of God is kindled against them." —*Catechism, p. 44.*

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

"Q. What are the peculiar manifestations of the Holy Ghost? A. Amongst others, visions, dreams, prophecies, speaking in divers tongues, interpretation of tongues, discernment of spirits and angels; knowledge, wisdom, extraordinary faith, healings and miraculous powers. . . . These manifestations of the Spirit always follow faith in, and obedience to, the Gospel."—*Catechism, pp. 43, 44. Apostle Parley P. Pratt prophesied in 1838:* "Within ten years from now the people of this country who are not Mormons will be entirely subdued by the Latter-day Saints or swept from the face of the earth, and *if this prediction fails, then you may know that the Book of Mormon is not true.*" *This was proclaimed in the Tabernacle, Salt Lake City, March 27, 1853, by Brigham Young, and recorded in Journals of Discourses, Vol. I., p. 83:* "I will tell you a dream that I had last night. I dreamed that I was in the midst of a people who were dressed in rags and tatters. They had turbans on their heads, and these were also hanging in tatters. The rags were of many colors, and, when the people moved, they were all in motion. Their object in this appeared to be to attract attention. Said they to me, 'We are Mor-

mons, Brother Brigham.' 'No, you are not,' I replied. '*But we have been*,' said they, and began to jump and caper about and dance, and their rags of many colors were all in motion to attract the attention of the people. I said, 'You are no Saints; you are a disgrace to them.' Said they, '*We have been Mormons*.' By and by along came some mobocrats, and they greeted me with, 'How do you do, sir? I am happy to see you.' They kept on that way for an hour. I felt ashamed of them, for they were, in my eyes, a disgrace to Mormonism. Then I saw two ruffians whom I knew to be mobbers and murderers, and they crept into a bed where one of my wives and children were. I said, 'You that call yourselves brethren, tell me, is this the fashion among you?' They said, 'Oh, they are good men; they are gentlemen.' With that I took my large bowie-knife that I used to wear as a bosom-pin in Nauvoo, and cut one of their throats from ear to ear, saying, 'Go to hell across lots.' The other one said, 'You dare not serve me so.' I instantly sprang at him, seized him by the hair of the head, and bringing him down, cut his throat, and sent him after his comrade; and then told them both if they would behave themselves they should yet live, but if they did not I would unjoint their necks. At this I awoke. I say rather than that apostates should flourish here I will unsheath my bowie-knife and conquer or die."

8. We believe the Bible to be the word of God, so far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

"And if thou shalt ask, thou shalt receive revelation upon revelation."—*D. and C., 42: 61.*

"Thou fool, that shall say, A Bible, a Bible, we have got a Bible, and we need no more Bible." . . . "Ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written."—*Book of Mormon, II Nephi, 29: 6, 10.* "We consider the Book of Mormon, Book of Doctrine and Covenants, Pearl of Great Price and sayings of Joseph, The Seer, our guides in faith and doctrine."—*Comp. preface.* "Add all this imperfection to the uncertainty of the translation, and who, in his right mind, could, for one moment, suppose the Bible in its present form to be a perfect guide? Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original?"—*Apostle Pratt, Work on Divine Auth. of the Book of Mormon, p. 218.* "Wilford Woodruff is a prophet, and I know that he has a great many prophets around him, and he can make scriptures as good as those in the Bible."—*Apostle J. W. Taylor, Conference, Salt Lake, April 5, '97.* ". . . The living oracles . . . are worth more to the Latter-day Saints than all the Bibles, etc."—*Elder M. W. Merrill, Conference, Salt Lake City, Oct. 4, '97.* "Compared with the living oracles those books are nothing to me."—*Pres. Wilford Woodruff, same conference.*

9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God. (See under 8.)

10. We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent.

That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

"I say, rather than apostates should flourish here, I will unsheath my bowie-knife, and conquer or die. Now, you nasty apostates, clear out, or judgment will be put to the line. . . . I want you to hear, bishops, what I am about to tell you: Kick these men out of your wards."—*Sermon by Brigham Young, J. of D., I. pp. 83, 84. Prophet Brigham Young, in a discourse in the Tabernacle, February 8, 1857, said:* "I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but it their blood had been spilled it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the will of God will be in full force. This is loving our neighbor as ourselves: if he needs help, help him; if he wants salvation and it is necessary to spill his blood on the earth, in order that he may be saved, spill it. That is the way to love mankind."

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

"The priesthood will bear rule, and hold the government of the kingdom under control in all things."—*Brigham Young, J. of D., V. 2, p. 189.*

The priesthood "is the legitimate rule of God, whether in the heavens or on the earth, and it is the only legitimate power that has a right to rule on the earth; and when the will of God is done on earth as it is in heaven, no other power will be or rule."—*Apostle John Taylor, J. of D., V. 5, p. 186 and on.* "There is no safety under the government of the United States."—*Wilford Woodruff, 1845, Millen. Star, Vol. 7, p. 2.*

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all* men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

"I have many a time, in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the *greatest and smoothest liars* in the world, the *cunningest and most adroit thieves*, and any other shade of character that you can mention. We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards: can cut and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game. We can beat them because we have men here that *live in the light of the Lord; that have the holy* priesthood, and hold the keys of the kingdom of God."—*Brigham Young, reported in Deseret News, Vol. 6, p. 291; Jour. of Dis., Vol. 4, p. 77.*

Beliefs upon points not mentioned in articles:

POLYGAMY AND MARRIAGE.

The revelation, (in part):

"For behold, I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned." *Marriage Eternal*—"And again, verily I say unto you, if a man marry a wife . . . by the new and everlasting covenant, and it is sealed unto them . . . it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; . . . Then shall they be Gods, because they have all power, and the angels are subject unto them." *Polygamy*—"And again, as pertaining to the law of the priesthood: if a man espouse a virgin, and desire to espouse another, . . . if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore he is justified."—*See Pearl of Great Price, pp. 123, 136.* "If plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel, a failure, and the entire fabric of Christianity without foundation."—*Comp., p. 125.* "God did approve of a plurality of wives as practiced by his ancient servants. . . . And that which he approves . . . must be not only not bad, but positively good, pure and holy."—*Elder B. H. Roberts, in long article defending polygamy in Improvement Era, May, 1898.* "Those who denounce patriarchal marriage will have to stay without and never walk the golden streets."—*Bible and Polygamy, p. 158. Apostle Orson Hyde, president of the twelve apostles, said in a sermon, October 6, 1854:* "If at a marriage of Cana of

Galilee, Jesus was the bridegroom and took unto him Mary, Martha, and the other Mary, whom Jesus loved, it shocks not our nerves. If there was not attachment and familiarity between our Saviour and these women, highly improper only in the relation of husband and wife, then we have no sense of propriety. We say it was Jesus Christ who was married, whereby he could *see his seed* before he was crucified. I shall say here that before the Saviour died *he looked upon his own natural children as we* look upon ours. When Mary came to the sepulcher she saw two angels and they said unto her, 'Woman, why weepest thou?' She said unto them, 'Because they have taken away my *Lord or husband.*'"

TITHING.

"It is a day for the tithing of my people; for he that is tithed shall not be burned at his coming."—*D. and C., 64: 23; See full law D. and C., sec. 119.* "The doctrine of Brother Joseph is, that not one dollar of that you possess is your own; and if the Lord wants it to use, let it go, and it is none of your business what he does with it. . . . [Speaking of elder not paying a loan of $1,000.] He has, perhaps, helped that poor family to gather with it. . . . If you murmur against that elder it will prove your damnation."—*Brigham Young, J. of D., I. p. 340.*

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Political Aspects

of

MORMONISM

by

REV. JOSIAH STRONG, D. D.

LEAGUE FOR SOCIAL SERVICE,

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POLITICAL ASPECTS OF MORMONISM.

PHILADELPHIA, PA.,
December 27th, 1898.

MY DEAR SIR:—

I have yours of 23d instant, and in answer I have to say that I think it of the highest importance to the public interest of morality and good government that the attempted revival of recognition of Polygamy in Utah and elsewhere should be opposed by every lawful means.

Any hesitation in respect to it on the part of the people or Congress will, under present circumstances, be almost equivalent to giving it affirmative support.

I am, in haste,

Very respectfully,

(Signed) GEO. F. EDMUNDS.

The Rev. Josiah Strong.

DIOCESAN HOUSE, NEW YORK,
December 29th, 1898.

MY DEAR DR. STRONG:—

No one who knows Senator Edmunds can doubt that his judgment in regard to the matter of which

you spoke to me the other day, must be both wise and just. Certainly the facts which you submitted to me make it of urgent importance that such action as is contemplated by the League for Social Service should be taken with all promptness and energy.

Very faithfully yours,

(Signed) H. C. POTTER.

Rev. Josiah Strong, D. D.

It is strange that the anachronism of nineteenth century polygamy—the remaining "twin relic of barbarism"—should have appeared among the most progressive people in the world; strange that a conception of marriage which originated in the twilight of the race and which for many centuries has survived only in the darkness of heathenism should now flourish in the noonday of Christian truth; strange that an institution characteristic of the Far East should be established in the New West, that a poisonous Asiatic plant should strike its roots in American soil; strange that the people who have the highest ideal of womanhood should be the ones to reduce the wife to a fraction of a woman.

It was the practice of polygamy more than anything else which fixed public attention on the Mormons and placed them under ban. It was polygamy against which Congress legislated.

It was polygamy which for many years barred Utah out of the Union, until this crime against womanhood was outlawed by the proposed state constitution and the most solemn pledges were given that it should be forever abandoned. But it is not polygamy which makes Mormonism a political menace. The doctrine of polygamy dovetails into the Mormon system perfectly, but is by no means fundamental to it. One branch of the Mormon Church—the Josephites—would discipline a member for practicing it.

There is another doctrine far more radical, the root, of which polygamy is the fruit, viz, the divine authority of the priesthood.

A PANDORA'S BOX.

This is a possible source of evils of all sorts. It has already produced an ecclesiastical despotism and a practical union of Church and State. When Mormons accept this doctrine, as every orthodox Mormon does, they surrender all right of private judgment and put their conscience in the keeping of the priesthood.

> "Theirs not to make reply,
> Theirs not to reason why."

It is theirs to accept the voice of the priest-

hood as the voice of God, the end of all doubt as to truth and duty.

Mormon teaching on this point is very explicit, as the following passages show: "Men who hold the priesthood possess divine authority thus to act for God: and by possessing part of God's power they are in reality part of God . . . and . . . men who honor the priesthood in them honor God, and those who reject it reject God." —Roberts' New Witness for God, p. 187. "I would just as soon think of heaven entering into chaos and of the throne of God being shaken to its foundation as to think that the priesthood of the Son of God had gone wrong in its authority or that the Lord would permit such a thing. . . . It is a dreadful thing to fight against or in any manner oppose the priesthood."—President George Q. Cannon, Sermon on Thatcher matter, Tabernacle, Salt Lake City, April 5, 1897. "Their priesthood gives them the right to advise and instruct the Saints, and their jurisdiction extends over all things, spiritual or temporal."—Sermon by President Gowans, Logan *Journal*, May 26, 1898. Brigham Young claimed the right to control everything, "from the setting up of a stocking to the ribbons on a woman's bonnet."

Manhood suffrage makes every voter a juror,

who when he casts his vote renders a verdict. The safety of our institutions demands intelligent, conscientious and independent jurors who are open to reason and who can neither be intimidated nor bribed. A hierarchy which controls the consciences of voters and enforces its orders by threats of eternal damnation and promises of substantial rewards both on earth and in heaven is as dangerous as it is un-American. And when such politico-ecclesiastical power is grasped by one man, as in the case of the head of the Mormon Church, it makes him the most gigantic "boss" in America.

CONCENTRATION OF POWER UNREPUBLICAN.

The long struggle for liberty through many ages has been to wrest power from the hands of the one or the few and to lodge it with the many. The framers of our government aimed to secure the distribution of power by creating three departments, the executive, the legislative and the judicial, which should serve as checks on each other. But the head of a hierarchy, who speaks with the mouth of God, exercises absolute control over all these departments, and unites all their powers in himself, provided they acknowledge his pretensions.

Thus the fundamental doctrine of the Mor-

mon Church brings it into necessary conflict with republican institutions, destroys liberty and reduces its victims to a double slavery—religious and political.

MORMON DESIGNS.

It is both interesting and instructive to go back nearly a score of years and review the Mormon program which was then frankly avowed, and to note how far and by what means it has been carried out.

In 1880 Bishop Lunt said: "Like a grain of mustard-seed was the truth planted in Zion; and it is destined to spread through all the world. Our Church has been organized only fifty years, and yet behold its wealth and power. This is our year of jubilee. We look forward with perfect confidence to the day when we will hold the reins of the United States government. That is our present temporal aim; after that we expect to control the continent." When told that such a scheme seemed rather visionary, in view of the fact that Utah could not gain recognition as a State, Bishop Lunt replied: "Do not be deceived; we are looking after that. . . . We intend to have Utah recognized as a State. To-day we hold the balance of political power in Idaho, we rule Utah absolutely, and in

a very short time we will hold the balance of power in Arizona and Wyoming. A few months ago, President Snow of St. George set out with a band of priests for an extensive tour through Colorado, New Mexico, Wyoming, Montana, Idaho and Arizona to proselyte. We also expect to send missionaries to some parts of Nevada, and we design to plant colonies in Washington Territory.

"In the past six months we have sent more than 3,000 of our people down through the Sevier Valley to settle in Arizona, and the movement still progresses. All this will build up for us a political power, which will in time compel the homage of the demagogues of the country. Our vote is solid, and will remain so. It will be thrown where the most good will be accomplished for the Church. Then, in some political crisis, the two present political parties will bid for our support. Utah will then be admitted as a polygamous state, and the other territories we have peacefully subjugated will be admitted also. We will then hold the balance of power, and will dictate to the country. In time our principles, which are of sacred origin, will spread throughout the United States. We possess the ability to turn the political scale in any particular community we desire. Our people are obe-

dient. When they are called by the Church, they promptly obey. They sell their houses, lands and stock, and remove to any part of the country the Church may direct them to. You can imagine the results which wisdom may bring about with the assistance of a church organization like ours."

The said results do not now have to be "imagined," they have become quite visible. The Mormon Church to-day virtually controls Utah, Idaho, Wyoming, and Arizona, and holds the balance of power in other great empires of the West. Utah has become a sovereign State as Bishop Lunt anticipated; and though not admitted as a polygamous State, it has become such in the sense that polygamy is now practiced there with entire impunity.

HOW IT WAS DONE.

The way in which Utah gained admission as a State verifies the declaration of the astute Bishop that the Mormon vote "would be thrown where the most good would be accomplished for the Church."

Ever since the National Republican convention in 1860, that party and the Mormon Church had heartily hated each other. A generation later, when the Edmunds-Tucker law

was found to have teeth, the president of the Mormon Church suddenly saw a great light. He "advised" obedience to the United States law and disobedience to the divine law of polygamy. With equal suddenness a majority of the Mormon voters discovered that they had been Republicans all their lives without knowing it. An election for a constitutional convention resulted in an overwhelming Republican victory. A constitution was drafted which outlawed polygamy forever. The trap which was set for Congress was baited with this anti-polygamous constitution, two Republican senators, a Republican member of the House and three Republican members of the electoral college.

The trap was obvious enough to every one who knew anything about the Mormons. Ex-Senator Edmunds warned Congress against the folly of admitting Utah as a State at that time; but the hungry politicians saw nothing but the attractive bait and walked into the trap.

Five months after he took his seat, the senior Senator returned to the Democratic party, and when the term of his colleague expired the following March, he was succeeded by a Democrat. Moreover in the next presidential election, Utah went Democratic by 51,000 plurality. Evidently, "Our people are obedient," and

their vote is thrown "where the most good will be accomplished for the Church."

THE MORMON CHURCH AS A COLONIZER.

Because of the obedience of its members, the power of the Mormon Church is entirely disproportionate to its numbers.

An order is issued by the authorities that a certain district shall furnish so many hundred emigrants for a given state or territory. The families are drafted, so many from a ward; and each ward or district equips its own quota with wagons, animals, provisions, implements, seed and the like.

Communities are selected where the two great political parties are of nearly equal strength, and just enough Mormon families are planted there to hold the balance of power. Thus the Mormon authorities can mass their voters here or there with almost as much ease as a general moves his troops.

The census of 1890 showed 1,058 Mormons in Nebraska, 1,106 in Kansas, 1,336 in Wyoming, 1,396 in California, 1,540 in Michigan, 1,762 in Colorado, 5,303 in Iowa, 6,500 in Arizona and 14,972 in Idaho. Their numbers in these States have no doubt largely increased since then. The recent growth of the Church is

astonishing. At the beginning of 1897, the Mormons were about one-half as numerous as the Congregationalists. During that year (the last for which we have Mormon statistics) the Congregational churches gained about 12,600, the Presbyterian about 17,000, the Methodist Episcopal about 19,700, the *Mormon 63,000.* With a membership only one-fifteenth part as large as these three denominations, the Mormon Church gained some 13,000 more than all of them put together.

This remarkable growth is to be accounted for largely by the fact that the Mormons have some 1,700 missionaries scattered over the country who are going from house to house to make proselytes.

When the Mormon Church of six members was organized in 1830, if any one had prophesied that within three-score years and ten the membership of that Church would virtually control three of the great States of the Union, and one territory, hold the balance of power in several others, and own most of the land fit for agriculture from the Rocky Mountains to the Sierra Nevada—an area equal to that of France, Great Britain and Ireland combined, he would have been called as foolish as the deluded followers of the pretended prophet. Such a prophecy

would have seemed far more improbable of fulfilment than the declaration of the late President Woodruff, that men of to-day would live to see every State west of the Mississippi under Mormon control.

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Issued by the Presbytery of Utah, and endorsed by the Congregational and Baptist Associations of Utah.

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Feb. 1901.

SOCIAL SERVICE.

Series D.—ANTI-MORMON.

PRESENT ASPECTS

of

MORMONISM

by

REV. R. G. McNIECE, D. D.

LEAGUE FOR SOCIAL SERVICE,
105 East 22d Street, New York City.

D—2

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PRESENT ASPECTS OF MORMONISM.

"I think it is of the highest importance to the public interests of morality and good government that the attempted revival of recognition of Polygamy in Utah and elsewhere should be opposed by every lawful means. Any hesitation in respect of it on the part of the people or Congress will, under present circumstances, be almost equivalent to giving it affirmative support."—GEO. F. EDMUNDS.

THE writer of the following pages has been engaged in Christian work in Utah for about twenty years, and has, therefore, had ample opportunity to know what Mormonism is, both in its peculiar doctrines and its peculiar fruits.

Now in order that those living at a distance from Utah may have a clearer understanding of the character and danger of a polygamous system which leads the people of a whole State to trample law, and morality, and solemn pledges under foot, by electing a notorious polygamist to Congress, it is proposed to consider the present aspects of Mor-

monism by looking at these four things: (1) its position in regard to polygamy; (2) its present strength; (3) some of its fruits; (4) the significance of the recent election of a polygamist to Congress.

1. The American people have recently discovered that they were sadly deceived by the solemn pledges of the Mormon officials in order to secure Statehood. They supposed that the troublesome Mormon question was forever settled when those definite pledges were given that all polygamous relations should be at once abandoned and that the laws should be faithfully obeyed. But the constant violation of these pledges since Statehood, culminating in the recent election to Congress of a notorious champion of polygamy, known to be living with at least three wives, has thrust the Mormon question back again into national politics, and polygamy again becomes a disturbing issue in elections to Congress, in at least three States, Utah, Idaho and Wyoming.

The question, therefore, as to the position of the Mormon Church on the subject of polygamy is anew invested with special importance to the American people. Now we greatly regret that the facts compel us to declare that the position of the Mormon officials, in regard to polygamy, is two-faced and deceiving. They tell the people outside of Utah, over their signatures, that they are neither encouraging nor teaching polygamy, while among their own people here in Utah we know they are

doing both. They tell the outside world that they are not living in polygamy, while we know that since Statehood the old polygamous relations have been resumed all over the State.

One of the obstacles in the way of accepting their statements is that there has been so much prevaricating and deceiving and falsifying about polygamy since 1840. We know now that for about ten years after polygamy had been accepted and put in practice by the chief men in the church, they were constantly making official denials that there was any such doctrine or practice. In 1850, when Apostle John Taylor was holding a discussion with some Protestant Ministers at Boulogne in France, and was denying that there was any polygamy in the church, he himself was living with six wives, as is shown in his biography by Elder B. H. Roberts. It seems next to impossible for them to make an honest and truthful statement on the subject to the outside world. There is almost sure to be some evasion, or equivocation, or deception about it. For example, when they deny that polygamy is practiced in Utah, as President Snow did last September, they are simply hiding behind a deceiving technicality. For by polygamy people in general understand *living* with two or more wives, which is the right meaning. But in Utah there is a peculiar legal technicality which makes the offense of polygamy to consist in *marrying* an additional wife or wives. So although a man may be living with half a dozen

wives, yet if he has not married an additional wife since President Woodruff's manifesto in 1890, recommending the suspension of plural marriage, these Mormon prevaricators say he is not practicing polygamy!

But let us look at the recent declaration of President Snow about polygamy. On December 30th, he published a statement in the New York *World*, in which he declares that "the statements to the effect that the Mormon Church is encouraging and teaching polygamy are entirely untrue."

Now what are the facts? 1. It would seem impossible for the church to give any greater encouragement to polygamy than it is doing now by the general example of the church officials through their living in polygamy in violation of law, in all parts of the State. Those who have been for some years the near neighbors of President Snow, inform us that he is generally understood to be himself living in polygamy with at least four wives, and that one of the younger of his plural wives has a little child about two years old. Now we ask again, in what way could the Mormon Church give greater encouragement to polygamy than by such example on the part of the leading officials of the church?

2. In reference to the teaching of polygamy. It may be that the church is not just now, in a formal way, giving instruction in behalf of this doctrine. But we know that official representatives of the church are publicly teaching polygamy over the

State. To be specific, at a convention of Mormon young people's societies on the 14th of June, 1898, one of the twelve apostles, in an address, as reported in the two daily papers in Salt Lake City the next morning, stated that "belief in polygamy is as much a part of the Mormon faith to-day as it ever was," and that the young people "could not deny this part of the Mormon belief without at the same time denying the prophet Joseph Smith."

At another young people's conference in Logan, Utah, on November 13th, another apostle, a notorious polygamist, who did all that he could to secure the election to Congress of the polygamist, Roberts, is reported in the papers as saying in his address that he felt "to sustain the principles of the Gospel even to the extent of taking more wives if necessary."

A magazine called *The Improvement Era*, the organ of the "Young Men's Mutual Improvement Associations," is edited by the polygamist, B. H. Roberts, who has just been elected to Congress. In the May number of that magazine for 1898, Mr. Roberts had an elaborate article, of nearly eleven pages, advocating and defending the rightfulness of polygamy. The article closes with these words: "And the fact of God's approval of plural marriage in ancient times, is a complete defense of the righteousness of the marriage system introduced by revelation through the prophet Joseph Smith."

In addition, we know that the church officials in the smaller towns over the State are teaching and

advocating polygamy in the Mormon tabernacles, at the Sunday services.

The best way, therefore, to ascertain the position of the Mormon Church on the subject of polygamy is by studying the persistent manner in which the church officials, by example and direct teaching, are urging upon their own people in Utah the rightfulness of polygamy as a divine institution, and a vital part of their religion, rather than by such smooth and plausible statements as that which President Snow recently published in the New York *World* for outside effect.

Furthermore, we know that polygamy is a fundamental doctrine of the Mormon Church just as much as baptism, or any other doctrine. And the rejection of it as a doctrine exposes one to the terrible penalty of damnation. The alleged revelation on which plural marriage rests declares to each one "that he must and shall abide the law, or he shall be damned, saith the Lord God." (Doctrine and Covenants, Sec. 132, Paragraph 4–6.)

The law here referred to is that upholding plurality of wives. And no church official pretends that it has ever been set aside as a doctrine of the church. Besides, general practice of polygamy since Statehood was secured is quite notorious in Utah.

II. In regard to the present strength of Mormonism there is some difference of opinion. It is true that there is a strong minority in the church made up largely of the younger men and women

who are opposed to church domination in civil affairs, and to polygamy. And this is an encouraging fact. On the other hand, the church deals with all such with an iron hand. Apostle Moses Thatcher, with all his wealth and influence, was obliged to give up his political independence, and succumb to the domination of the hierarchy.

The church has maintained more missionaries over the country the past two years than ever before—about 1,700 in all. They have gone into nearly every northwestern, eastern and southern state. Nor have they gone in vain. For it was stated in the annual conference in Salt Lake City last April, that these missionaries the previous year had secured over 63,000 converts. They have congregations and centers of influence in many of the eastern and southern cities, and are very industrious in disseminating their mischievous doctrines, sugar-coated with Christian phraseology. General Eaton of Washington, D. C., in his most instructive pamphlet entitled "The Mormons of To-day," reminds us that the census of 1890 reports 1,058 Mormon communicants in Nebraska; 1,106 in Kansas; 1,336 in Wyoming; 1,396 in California; 1,540 in Michigan; 1,762 in Colorado; 5,303 in Iowa; 6,500 in Arizona; 14,972 in Idaho. In Utah the Mormons are about three-fifths of the entire population, which is about 280,000.

Mormonism never had so much political power as it has to-day. It virtually controls Utah,

Idaho, Wyoming and Arizona, and in a close election would hold the balance of power in other states, thereby securing in Congress quite a group of men naturally ready to oppose any legislation which the Mormons might not like.

III. The fruits of Mormonism. There is something inherent in the polygamous part of the Mormon system which tends inevitably to break down that sense of moral obligation, that discrimination between right and wrong, that truthfulness and honor and purity of life which true Christianity is so powerful in building up. The contrast in these respects, between Mormonism and Christianity, is like that between light and darkness. We are speaking now in regard to the polygamous part of the system, and would be far from denying that there are many honest and truthful, and kind-hearted people in the Mormon ranks, whose lives are largely governed by the teachings of the Bible. But in order to be specific, let us look at two of the evil tendencies of this polygamous system:

Take first its tendency to destroy the principle of truthfulness. This lack of truthfulness had many sad illustrations before the courts during the anti-polygamy trials, between 1884 and 1889. The wholesale lying of the Mormon witnesses during those years was something appalling. The able United States district attorney during those years, in speaking of the matter in a public address says:

"The tendency of this crime of polygamy, and

of the teaching which encourages it is this: that the public morals of the community are becoming debauched. There is being reared up here a community of hypocrites and perjurers. That is a strong term to use, but I use it advisedly. I say just what I mean. The one crime begets the other; it is the prolific mother of crime here. It is almost a daily occurrence, when the courts are in session, to witness the sights and hear the words which prove the truth of this statement. I have seen a woman go upon the witness stand, hold up her hand before High Heaven, and swear to tell the truth, the whole truth, and nothing but the truth, and when she took her seat upon the stand, after taking the oath, admitted that she was the mother of a young woman who was a member of her household; that the daughter had given birth to a child, and that the daughter was married, but this mother could not, to save her soul from perdition, tell who the husband was! After mentioning other cases, the district attorney refers to the fact that the church officials did nothing about this wholesale falsifying. He says that "no word of condemnation by any one in authority has ever been uttered against the perjury daily committed in our courts, and that portion of the press which voices the sentiment of the dominant authority here, so far from speaking a word of condemnation, daily apologizes for, and defends and praises these perjurers for their cunning while upon the witness stand."

Then take as another evil fruit, the tendency of the Mormon system to destroy morality and purity in private life. The gross immorality among the young people in Utah, which is the inevitable result of this polygamous system, is beginning to alarm the chief men in the church. At the semi-annual conference of the church last October, one of the apostles created a great sensation by the plain way in which he spoke of the prevalence of this immorality in the Mormon church. And in an address delivered at Beaver, and reported in the Salt Lake *Herald*, December 29th, 1896, George Q. Cannon, one of the two counselors of the President, is reported as saying: "He regretted greatly that he had heard from very good authority that immorality seemed to be on the increase among the young people of some of the towns of Utah, and especially was this the case before marriage."

We know that society among the young people in many of these Mormon towns is appalling for its immorality. But one of the worst things about it is that it is the inevitable result of this polygamous system of Mormonism.

IV. The last point to be considered, is the significance of the recent election of a polygamist to Congress. The chief officials of the church, alarmed at the righteous indignation of the American people, are trying hard to make out that it has no significance, and that the church had nothing to do with it. In President Snow's statement in the New York *World*, he says: "And further,

if Mr. Roberts takes the seat to which he has been elected, it will not in any sense affect the question of polygamy. If he should be unseated the result as to polygamy would be no different."

Now the general opinion of the non-Mormons here is just the opposite. They think if Roberts is seated it will simply fasten polygamy upon Utah; and if he is unseated, it will knock the bottom from under the disgusting and mischievous system. The common opinion here is that Roberts was elected for the express purpose of lifting up and honoring polygamy. For he was nominated against the protest of a strong minority of his own party, who objected on the ground of his being a polygamist. And many of this minority refused to support him. But the overwhelming majority of the convention were Mormons, and they were determined to put honor upon a polygamist.

It is practically the rebellious attempt of a whole state to exalt polygamy by forcing it upon Congress. Many of the church officials, since Roberts' election, are exceedingly defiant, and raise the insulting question: What are the people of the United States going to do about it? Here is the way one of the apostles speaks on the subject: "Now I would like to know what the Congress of the United States, and all the rest of the people of the United States, are going to do about it? Why, if we wanted to pass a law right here in our State, making polygamy and polygamist marriages publicly lawful from this day on,

and forever more in the State, neither Congress, nor the Senate, nor the President, nor all the committees of clergymen and women in America could do a thing about it." This is a fair sample of the general opinion of the church officials, although they are not all so frank in its expression. It should be borne in mind, however, that the non-Mormons of Utah want Mr. Roberts unseated, not because he is a Mormon, but because he is a law-breaking polygamist, and is false to the Mormon covenant with the American people, to stop all polygamous relations.

The writer disclaims any feeling of unkindness toward the Mormon people. On the other hand, he would be glad to see them prosper. But he knows they can never have any true civil prosperity while they adhere to a polygamous system that is condemned by every Christian nation. The writer, therefore, feels that both patriotism and humanity require him to do whatever he can to curtail the influence and power of this system, by setting forth the facts which condemn it.

Salt Lake City, January 14th, 1899.

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Feb. 7, 1901.

TEN REASONS

WHY CHRISTIANS CANNOT FELLOWSHIP THE MORMON CHURCH.

The events lately transpiring among us appear to demand a clear, candid and unequivocal statement of reasons on the part of this, the Presbytery of Utah, why Christians cannot fellowship the Mormon church. It is not that Christians entertain ill will toward Mormons as neighbors and citizens, nor are they averse to co-operating with them in the work of moral and social reform, and in the promotion of temperance. On the contrary, Christians of every name most earnestly desire to unite with the Mormon people in all feasible plans that have as their end the social, political and moral advancement of our commonwealth.

There is, however, a line of demarkation that Christians cannot overlook, that they cannot disregard, that fidelity to truth and duty requires the Presbytery of Utah to emphasize at this time. The question is purely a religious question. It goes to the very root of Christian belief and duty. It con-

cerns all men alike who profess the Christian religion, and desire to promote the glory and honor of the name of Christ.

Therefore the question is before us, and before the public—Why cannot Christians walk in fellowship with Mormons, in religion, as they do with each other?

TEN REASONS

First—The Mormon church unchurches all Christians. It recognizes itself alone as the church. From its beginning to the present it has insisted, from press and platform, that all Christian churches, of whatever name, nation, or century, since apostolic times, are not only apostate from the truth, but propagators of error and false doctrine, without authority to teach, preach, or administer the sacraments; that salvation and exaltation are found alone in the church organized by Joseph Smith.

PROOF.

1. [The Mormon church is] "the only true and living church upon the face of the whole earth."—*Doctrine and Covenants, Sec. 1:30.*

2. "Behold, I" [the Lord] "say unto you, that all old covenants" [Christian churches] "have I caused to be done away in this thing, and this is a new and an everlasting covenant."—*Doctrine and Covenants, Sec. 22:1.*

3. "It" [Mormonism] "is entirely unlike all plans or systems ever invented by human authority; it has no alliance, connection, or fellowship with any of them; it speaks with divine authority, and all nations with-

out an exception are required to obey. He that receives the message and endures to the end will be saved; he that rejects it will be damned."—*Pratt's Works, Paper 1.*

4. "These claims in behalf of 'Mormonism' presuppose the destruction of the primitive Christian Church, a complete apostasy from the Christian religion."—*'New Witness for God,' Preface, p. 1.*

5. "I was answered that I must join none of them" [the Sects] "for they were all wrong."—*'Pearl of Great Price,' p. 47, Life of Joseph Smith.*

Thus they unchurch and disfellowship all Christians, and demand that all yield to the Mormon priesthood, or perish.

Second—The Mormon church places the 'Book of Mormon,' and the 'Book of Doctrine and Covenants' on a par with the Bible, and requires subscription to the inspiration and authority of those books as a condition of acceptance with God and of fellowship with his people. Their so-called revelations of the present are put on the same level with the Bible.

PROOF.

1. "Has God given many revelations to men? Ans. Yes, a great number. Where have we any account of his doing so? Ans. In the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and other publications of the Church of Jesus Christ of Latter-day Saints."—*'Catechism,' Chapter III, Questions 1, and 2.*

2. "Lectures on the Divine Authenticity of the Book of Mormon."

3. "And they" [the children of Zion] "shall remain under this condemnation until they repent and remember the new covenant even the Book of Mormon and the former commandments which I have given them."—*Doctrine and Covenants, Sec. 84:57.*

4. "I spent the day in Council with the Twelve Apostles." . . . "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book."—*'History of Joseph Smith,' Millennial Star, Vol. 18, p. 790.*

5. "Wilford Woodruff is the prophet and seer of this church." . . . "Joseph Smith was a prophet; Brigham Young was a prophet; Wilford Woodruff is a prophet, and I know that he has a great many prophets around him, and he can make scriptures as good as those in the Bible."—*'Apostle' John W. Taylor, Conference, Salt Lake Tabernacle, April 5th, 1897.*

Third—The Mormon church makes belief in the person and mission of Joseph Smith as a prophet of God an essential article of faith, so essential that the person who rejects the claims of 'the modern prophet' is a rank heretic.

PROOF.

1. "But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jun., for he receiveth them even as Moses."—*Doctrine and Covenants, Sec. 28: 2.*
"For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead."—*Same, Verse 7.*
"And I have sent forth the fullness of my gospel by the hand of my servant Joseph."—*Same, Sec. 35 : 17.*

2. "Joseph Smith is the New Witness for God; a Prophet divinely authorized to teach the gospel, and re-establish the church of Jesus Christ on earth."—*'New Witness for God,' Thesis IV, p. 161.*

3. "Which is the greatest dispensation? Ans. The Dispensation of the Fullness of Times, opened through Joseph Smith."—*Catechism. Chap. 18, Question 4.*

4. "I will ask them," [faithful saints] "if Joseph *lived*

and *died* a *Prophet* of God, and what would they answer? All men and women know, by the power of the Holy Ghost, by the spirit they know it."—*'Journal of Discourses,' Vol. I, p. 81, Brigham Young speaking.*

5. "Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ."—*Millennial Star, Vol. V, p. 118, Brigham Young speaking.*

Fourth—The Mormon church makes faith in the Mormon Priesthood, and submission to the same, essential to man's future blessedness, and unbelief in this priesthood a damning sin. It teaches that authority to officiate in the gospel is vested only in the said priesthood, that this priesthood is the infallible and the only medium between God and man; that it is invested with the very power of God himself; so that when it acts and speaks, it is in the most real sense God who acts and speaks; and that all who refuse to submit to this priestly power are damned.

PROOF.

1. "Men who hold the priesthood possess divine authority thus to act for God; and by possessing part of God's power they are in reality part of God." . . . "Men who honor the priesthood in them, honor God; and those who reject it reject God."—*'New Witness for God,' p. 187.*

2. "He that rejects it will be damned."—*Pratt's Works. Paper 1.*

3. "When he" [Joseph Smith] "spoke, he spoke by the power of an endless Priesthood, which was upon him; and that is the power by which Brigham speaks." . . . "When a man of God speaks, let him speak what he

pleases, and let all Israel say, Amen."—*Journal of Discourses, Vol. I, p. 348, President Jedediah M. Grant the speaker.*

Compare with that:

"Now, let all who may hear these doctrines," [the Adam-God doctrines] "pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation."—*Journal of Discourses, Vol. I, p. 51, Brigham Young speaking.*

President George Q. Cannon, in the Tabernacle, Salt Lake City, April 5, 1897, alluding to "the Thatcher episode," and to doubts regarding the Priesthood, said:

4. "I would just as soon think of heaven entering into chaos and of the throne of God being shaken to its foundation as to think that the Priesthood of the Son of God had gone wrong in its authority or that the Lord would permit such a thing."

Fifth—The Mormon church teaches a doctrine of God that is antagonistic to the Scriptures, dishonoring to the Divine Being, and debasing to man. It teaches that God is an exalted man who was once as we are now, and who is forever changing, ever advancing, becoming more and more perfect, but never reaching absolute perfection.

PROOF.

1. "God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens. That is the great secret."—*Journal of Discourses, Vol. VI, p. 3, First Column, Sermon by Joseph Smith.*
2. "It is the first principle of the gospel to know . . . . that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did."—*Same, 2d Column.*
3. "The Father has a body of flesh and bones as tangible as man's."—*Dortrine and Covenants, Sec. 130: 22.*

TEN REASONS

WHY CHRISTIANS CANNOT FELLOWSHIP THE MORMON CHURCH.

The events lately transpiring among us appear to demand a clear, candid and unequivocal statement of reasons on the part of this, the Presbytery of Utah, why Christians cannot fellowship the Mormon church. It is not that Christians entertain ill will toward Mormons as neighbors and citizens, nor are they averse to co-operating with them in the work of moral and social reform, and in the promotion of temperance. On the contrary, Christians of every name most earnestly desire to unite with the Mormon people in all feasible plans that have as their end the social, political and moral advancement of our commonwealth.

There is, however, a line of demarkation that Christians cannot overlook, that they cannot disregard, that fidelity to truth and duty requires the Presbytery of Utah to emphasize at this time. The question is purely a religious question. It goes to the very root of Christian belief and duty. It con-

cerns all men alike who profess the Christian religion, and desire to promote the glory and honor of the name of Christ.

Therefore the question is before us, and before the public—Why cannot Christians walk in fellowship with Mormons, in religion, as they do with each other?

TEN REASONS

First—The Mormon church unchurches all Christians. It recognizes itself alone as the church. From its beginning to the present it has insisted, from press and platform, that all Christian churches, of whatever name, nation, or century, since apostolic times, are not only apostate from the truth, but propagators of error and false doctrine, without authority to teach, preach, or administer the sacraments; that salvation and exaltation are found alone in the church organized by Joseph Smith.

PROOF.

1. [The Mormon church is] "the only true and living church upon the face of the whole earth."—*Doctrine and Covenants, Sec. 1:30.*

2. "Behold, I" [the Lord] "say unto you, that all old covenants" [Christian churches] "have I caused to be done away in this thing, and this is a new and an everlasting covenant."—*Doctrine and Covenants, Sec. 22:1.*

3. "It" [Mormonism] "is entirely unlike all plans or systems ever invented by human authority; it has no alliance, connection, or fellowship with any of them; it speaks with divine authority, and all nations with-

out an exception are required to obey. He that receives the message and endures to the end will be saved; he that rejects it will be damned."—*Pratt's Works, Paper 1.*

4. "These claims in behalf of 'Mormonism' presuppose the destruction of the primitive Christian Church, a complete apostasy from the Christian religion."—*'New Witness for God,' Preface, p. 1.*

5. "I was answered that I must join none of them" [the Sects] "for they were all wrong."—*'Pearl of Great Price,' p. 47, Life of Joseph Smith.*

Thus they unchurch and disfellowship all Christians, and demand that all yield to the Mormon priesthood, or perish.

Second—The Mormon church places the 'Book of Mormon,' and the 'Book of Doctrine and Covenants' on a par with the Bible, and requires subscription to the inspiration and authority of those books as a condition of acceptance with God and of fellowship with his people. Their so-called revelations of the present are put on the same level with the Bible.

PROOF.

1. "Has God given many revelations to men? Ans. Yes, a great number. Where have we any account of his doing so? Ans. In the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and other publications of the Church of Jesus Christ of Latter-day Saints."—*'Catechism,' Chapter III, Questions 1. and 2.*

2. "Lectures on the Divine Authenticity of the Book of Mormon."

3. "And they" [the children of Zion] "shall remain under this condemnation until they repent and remember the new covenant even the Book of Mormon and the former commandments which I have given them."—*Doctrine and Covenants, Sec. 84:57.*

4. "I spent the day in Council with the Twelve Apostles." . . . "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book."—*'History of Joseph Smith,' Millennial Star, Vol. 18, p. 709.*

5. "Wilford Woodruff is the prophet and seer of this church." . . . "Joseph Smith was a prophet; Brigham Young was a prophet; Wilford Woodruff is a prophet, and I know that he has a great many prophets around him, and he can make scriptures as good as those in the Bible."—*'Apostle' John W. Taylor, Conference, Salt Lake Tabernacle, April 5th, 1897.*

Third—The Mormon church makes belief in the person and mission of Joseph Smith as a prophet of God an essential article of faith, so essential that the person who rejects the claims of 'the modern prophet' is a rank heretic.

PROOF.

1. "But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jun., for he receiveth them even as Moses."—*Doctrine and Covenants, Sec. 28: 2.*
"For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead."—*Same, Verse 7.*
"And I have sent forth the fullness of my gospel by the hand of my servant Joseph."—*Same, Sec. 35 : 17.*

2. "Joseph Smith is the New Witness for God; a Prophet divinely authorized to teach the gospel, and re-establish the church of Jesus Christ on earth."—*'New Witness for God,' Thesis IV, p. 161.*

3. "Which is the greatest dispensation? Ans. The Dispensation of the Fullness of Times, opened through Joseph Smith."—*Catechism. Chap. 18, Question 4.*

4. "I will ask them," [faithful saints] "if Joseph *lived*

and *died* a *Prophet* of God, and what would they answer? All men and women know, by the power of the Holy Ghost, by the spirit they know it."—*'Journal of Discourses,' Vol. I, p. 81, Brigham Young speaking.*

5. **"Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ."**—*Millennial Star, Vol. V, p. 118, Brigham Young speaking.*

Fourth—The Mormon church makes faith in the Mormon Priesthood, and submission to the same, essential to man's future blessedness, and unbelief in this priesthood a damning sin. It teaches that authority to officiate in the gospel is vested only in the said priesthood, that this priesthood is the infallible and the only medium between God and man; that it is invested with the very power of God himself; so that when it acts and speaks, it is in the most real sense God who acts and speaks; and that all who refuse to submit to this priestly power are damned.

PROOF.

1. **"Men who hold the priesthood possess divine authority thus to act for God; and by possessing part of God's power they are in reality part of God." . . . . "Men who honor the priesthood in them, honor God; and those who reject it reject God."**—*'New Witness for God,' p. 187.*

2. **"He that rejects it will be damned."**—*Pratt's Works. Paper 1.*

3. **"When he" [Joseph Smith] "spoke, he spoke by the power of an endless Priesthood, which was upon him; and that is the power by which Brigham speaks." . . . "When a man of God speaks, let him speak what he**

Being men, they became Gods by practicing plural or celestial marriage, and the other Mormon principles.

PROOF.

1. "And they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth. . . . . And they (the Gods) said, Let there be light, and there was light."—*Pearl of Great Price, p. 32, Book of Abraham—account of creation.*

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4. "By consent and authority of the Head, any one of these Gods may create, organize, people, govern, control, exalt, glorify and enjoy worlds on worlds, and the inhabitants thereof."—*Same, p. 43.*

5. "The head God called together the Gods, and sat in grand council to bring forth the world."—*Journal of Discourses, Vol. VI, p. 5.*
"And you have got to learn how to be Gods yourselves, . . . the same as all Gods have done before you."—*Same. p. 4,—Joseph Smith.*

6. "They shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things. . . . Then shall they be Gods;" *Doctrine and Covenants, Sec. 132 : 19, 20.*

He is here speaking of those who practiced plural or celestial marriage while on earth.

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4. "All the spirits who have not obeyed the Gospel in the flesh must either obey it in the spirit or be damned. Solemn thought!—Dreadful thought! Is there nothing to be done? . . . . . God has made a provision that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin. . . . . And every man who has a friend in the eternal world can save him, unless he has committed the unpardonable sin. And so you can

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PROOF.

1. "If none but Gods will be permitted to multiply immortal children, it follows that each God must have one or more wives." . . . "The Evangelists do not particularly speak of the marriage of Jesus." . . . "One thing is certain, that there were several holy women that greatly loved Jesus—such as Mary, and Martha, her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much." . . . "If all the acts of Jesus were written, we, no doubt, should learn that these beloved women were his wives."—'*The Seer*,' *Vol. I, pp. 158, 159.*

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3. "And again, as pertaining to the law of the Priesthood: If any man . . . . have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him."—*Same, verses 61, 62.*

That this so-called principle has not been abrogated or annulled, witness the language of the Manifesto by President of the Church, Wilford Woodruff, September 24, 1890:

"My *advice* to the Latter Day Saints is to refrain from contracting any marriage forbidden by the law of the land."

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3. "When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him."—*Journal of Discourses, Vol. I, p. 50.*

4. "I wish to be perfectly understood here. Let it be remembered that the Prophet Joseph Smith taught that man, that is, his spirit, is the offspring of Deity; not in any mystical sense, but actually." . . . . . "Instead of the God-given power of procreation being one of the chief things that is to pass away, it is one of

the chief means of man's exaltation and glory in that great eternity, which like an endless vista stretches out before him!" . . . "Through that law, in connection with an observance of all the other laws of the gospel, man will yet attain unto the power of the Godhead, and like his Father—God—his chief glory will be to bring to pass the eternal life and happiness of his posterity."—*'New Witness for God,' p. 461.*

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4. "In he beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. When we begin to learn in this way, we begin to learn the only true God and what kind of a being we have got to worship."—*Journal of Discourses, Vol. VI, p. 5, Sermon by Joseph Smith.*

5. "And you have got to learn how to be Gods yourselves, . . . the same as all Gods have done before you,—namely, by going from one small degree to another, and from a small capacity to a great one."—*Same Sermon, p. 4.*

Sixth—The Mormon church teaches that Adam is God, the Supreme God, the Creator of this world, our God, and the only God with whom we have to do; and that Jesus Christ is his son by *natural generation.*

PROOF.

1. "HE" [Adam] "*is our* FATHER *and our* GOD, *and the only God with whom* WE *have to do.* . . . When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family."—*Journal of Discourses, Vol. I, p. 50, Sermon by Brigham Young.*

2. . . . "And also with Michael, or Adam, the Father of all, the Prince of all, the Ancient of Days."—*Pearl of Great Price, p. 60.*

3. "Adam fell, but his fall became a matter of necessity after the woman had transgressed. . . . In the language of the Prophet Lehi, 'Adam fell that men might be.' . . . No wonder Father Adam fell, and accompanied the woman, sharing in all the miseries of the curse, that he might be the father of an innumerable race of beings who would be capable of becoming Gods."—*Millennial Star, Vol. XV, p. 801.*

Seventh—The Mormon church is Polytheistic. It teaches a plurality of Gods; and that these became Gods, having been men.

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Feb. 7, 1901.

An Appeal from Utah to the Patriotic Women of Our Country

The undersigned, women of various Christian denominations in Utah, most earnestly present the following facts for the thoughtful consideration of the patriotic women of our beloved country.

These facts recited, together with many similar ones, all convince us that, since Utah's Statehood, a powerful influence is working here for the reëstablishment of, and an increase in, the number and size of polygamous families.

In violation of the pledges of Mormon leaders, made before Statehood, the President of said Church is now living publicly, in his official residence in Salt Lake City, with the last acquisition to his polygamous household. An effort to secure his prosecution proved an utter failure. Former polygamists who, in obedience to law, had practically ceased their unlawful cohabitation, are now following his example, have resumed polygamous relations, and are having children by plural wives.

This polygamous element is the dominant power in the church and in the politics of the State. Public sentiment in Utah renders the State Laws against polygamous cohabitation practically unenforcible. It is almost impossible to induce officials, elected by Mormon votes, to enforce these laws. The thoroughly organized polygamous priesthood directs the conscience of most of the Mormon people, and through the political influence thus acquired controls the official conduct of office-holding politicians.

Only about one-sixth of the complaints sworn out against violators of anti-polygamy laws have resulted in arrests, and then only trifling penalties were inflicted. Notwithstanding the high pressure of the public opinion which caused B. H. Roberts' exclusion from the United States Congress, it was with difficulty that he was thereafter convicted in Utah, and then he was fined only $150.00. A change toward laxity, in the administration of these laws, has been shown in every case tried. We cite a few: Angus M.

Cannon, a high official in the priesthood, President of the Salt Lake Stake of the Mormon Church, who, before Statehood, was fined $300.00 and imprisoned six months for unlawful cohabitation, has, since Statehood, on his *second* conviction for unlawful cohabitation, been fined only $100.00 without imprisonment. This small fine was all paid by sympathizing friends. Several others have been fined only $25.00 on a second conviction, who before Statehood were fined, for the same offense, $300.00 with six months' imprisonment.

It is reported and undenied that Mormon monogamists showed their sympathy with these "persecuted brethren" by attending dances, given as a means of raising money with which to pay their criminal fines.

The *present teachings* of the highest officials in the Mormon priesthood, who claim to be the very "mouthpieces of God," clearly indicate that polygamous *cohabitation is to continue*. At the San Pete Stake Conference, in September, 1899, George Q. Cannon, First Counselor to the President of the Church, said: "Not long ago I was talking to people who are not of us, and they thought it a great wonder the way we have increased and prospered. We can explain it in this way: The people of the world *do not believe in breeding, but we do*, so the people of the world will die out and we will fill the whole earth. If we raised children by one woman, and had mistresses who bear us no children, the world would find no fault with us. * * * I admit that those raising children by plural wives are not complying with man-made laws; but in the sight of God they are not sinning, as there is no sin in it."

Mrs. Susa Young Gates, editor of the *Young Ladies' Journal*, official organ of the Young Ladies' Mutual Improvement Association (the Mormon Y. W. C. A.), and prominent in the East as a Mormon lecturer on social morals, said in an address before a Y. L. M. I. Associational Conference in Mammoth last year: "Girls, do not forget polygamy; you cannot practice it now, but *keep it alive in your hearts*, and remember there are four girls to every boy in Utah." (Census shows only a very small excess in number.)

Apostle Cowley, one of the youngest apostles

and a supposed monogamist, at the Uintah Stake Conference in August, 1900, said that "The law of plural marriage was God-given and as eternal as any law ever given by the Father, and any persons who disbelieved it or sought to hide behind the government restriction on the Manifesto, or were afraid to *advocate* its principles *were not Latter Day Saints.*"

Not only have many resumed polygamous relations, but the best of circumstantial evidence unmistakably points to the conclusion that Apostles John W. Taylor, George Teasdale, the late Apostle Abram H. Cannon and other prominent Mormon ecclesiastics, have taken *new plural wives.*

If such practices can be indulged in by those whom all Mormons semi-annually sustain as the literal "mouthpieces of God" and in spite of their most earnest protestations of good faith in the promises made to secure Statehood, then we must expect that this is the beginning of a general rehabilitation of this polygamic relic of barbarism.

The only certain check upon the progress of this evil, and the only solution of the problem it presents, is found in bringing polygamy within the jurisdiction of the Federal Courts, whose officers will owe no political obligation or allegiance to the influential criminals whom they are called upon to prosecute for this class of offenses.

It is conceded that Mormon Church sentiment controls and directs all political action in Utah; that it holds the balance of power in Idaho, Wyoming and Nevada; that it is fast gaining power in Montana, Oregon, Colorado, New Mexico, Arizona and California; and that it is constantly using every secret manipulation of its thoroughly organized priesthood to secure the balance of power, politically, throughout the Great West.

Thousands of true Latter Day Saints in all these States are the oath-bound subjects of this Hierarchy. Since it will require the concurrence of three-fourths of the States of the Union for the passage of an amendment to the Constitution of the United States—without which amendment no Federal anti-polygamy legislation can be made effective within the confines of any State—therefore it is necessary that this amendment be made

now, before this growing Hierarchy shall have it in its power to prevent its adoption.

Two thousand Mormon elder-priests are now in every State and Territory of the Union propagating this system, of which polygamy has been and now is, an essential part. They seek, by misrepresenting the actual conditions and teachings in Utah, to create outside of Utah a public sentiment more advantageous to the system than it could possibly secure if the whole truth were known. In view of these and many other similar facts, we appeal to the patriotic women of Our Country, who so successfully labored to prevent a polygamist from entering Congress:

First, for assistance in securing an action by the 57th Congress submitting to the Legislatures of the several States the proposed Constitutional amendment against polygamous cohabitation and its kindred offenses;

And, second, assistance in securing the ratification of this amendment by three-fourths of our States when it shall come before them for adoption.

MRS. L. M. GILLILAN, *Pres. Missionary Union,* Salt Lake City.

MRS. R. G. MCNIECE, *Pres. Woman's Presbyterian Synodical Society of Utah.*

MRS. DAVID E. HEMPHILL, *Pres. Congregational Missionary Union of the State of Utah.*

MRS. A. F. CHAPMAN, *Pres. of the Women's Baptist Missionary Society of Utah.*

MRS. J. H. METEER, *Pres. of Woman's Presbyterial Society of the Presbytery of Utah.*

MRS. S. H. MILLIRON, *Pres. Christian Missionary Society.*

The Interdenominational Council of Women for Christian and Patriotic Service

MRS. DARWIN R. JAMES, President
MRS. F. C. MORGAN, Treasurer,
947 Lexington Avenue, New York City.
WM. R. CAMPBELL, Field Secretary and General Manager of the Movement to Secure an
Anti-Polygamy Constitutional Amendment
No. 156 Fifth Avenue, New York City, Room 725

Price, 25 cents per 100, or $2.00 per 1,000. Charges prepaid to any address.

Feb. 7, 1901.

Plan of Campaign for the Anti-Polygamy Constitutional Amendment

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The Fifty-sixth Congress adjourned without submitting a constitutional amendment prohibiting the practice of polygamy. This is due to the following considerations in part:

1. The great amount of work which was before both Houses during the sessions.

2. The fact that, after the exclusion of Mr. Roberts from the House of Representatives, the people of the country at large failed to urge the matter upon their Senators and Representatives with sufficient energy and persistency to convince them that the proposed amendment is desired by the masses of the people to such an extent as to insure its ratification by the State Legislatures, in case it is submitted by Congress.

3. The Members of Congress, not having been pledged to their constituents in favor of this amendment, were open to considerations of partisan expediency, which, in the minds of many of the politicians, did not seem to favor pushing the amendment at this time. Of course, if their constituents had pledged them all in advance, the amendment would have been submitted the past winter without regard to partisan considerations.

NOW IN ORDER TO INSURE THE SUBMISSION OF AN ANTI-POLYGAMY CONSTITUTIONAL AMENDMENT IN THE NEAR FUTURE, WE EARNESTLY ASK:

1. That all ecclesiastical bodies, all reform organizations and all women's societies of every description, which are in sympathy with this movement, will pass resolutions in favor of such an amendment, and send copies of such resolutions to both the United States Senators from their State and to the Representative in Congress from their district.

2. That each of these organizations, as far as possible, appoint a committee to wait upon the member of the House of Representatives from their district, and ask him to pledge himself to work and vote for the submission of a Constitutional Amendment, forever forbidding polygamy and polygamous cohabitation throughout the United States. It will do no harm if every organization in each district sends a committee to their Representative for this purpose. This will make him feel all the more convinced that the Amendment is demanded, and that, if submitted, it will be ratified by the State Legislatures. *All organizations which cannot send committees to wait upon their Representatives should send them personal letters, or petitions, as soon as the next Congress convenes.* The signatures to petitions should be secured as soon as possible, so as to have them ready. Everybody should sign. This is now a new Congress. Old petitions are out of date.*

3. That all friends of the cause circulate and send petitions or write personal letters to the Senators from their States. In most cases it will be easier to reach the Senators by petitions and

* The regular session of Congress convenes on the first Monday in December.

letters because of the great distance which the Senators live from the most of their constituents. Hence our request that petitions and letters rather than committees be sent to them; and the more there are sent, the more effective they will be. Sample petitions will be furnished by the Inter-denominational Council of Women on application.

4. That, in their efforts to co-operate with the Council, our friends avoid everything which savors of partisanship. This campaign is being carried on for the purpose of eradicating an evil which strikes not only at the foundation of our Republican institutions, but at the very life of our Christian civilization itself. If the issues are made clear, the true men and women of all parties will rise alike to a patriotic sense of their duty to their country, forgetting all partisan motives while they unite to overthrow this gigantic evil.

Moreover, we need the support of all parties in this fight. In order to secure the submission of a Constitutional Amendment, we must have the affirmative votes of two-thirds of both Houses of Congress; and then, to make it effective, it must be ratified by the Legislatures of three-fourths of the States.

In view of the fact that the Mormons already have the balance of power in several States, we shall need the support of almost all the other States; and we have no time to lose. If we delay matters, the Mormons will soon secure the balance of power in enough additional States to enable them forever after to prevent the ratification of an Anti-Polygamy Amendment.

The Christian people of our land have a great opportunity before them at this time. By im-

proving it, they can easily settle this great question and settle it in the right way and for all time by peaceful methods. Those who know most concerning the growth of polygamy and what is involved in it are most deeply impressed with the supreme importance of decisive action now.

The recent Polygamy Bill passed by the Utah Legislature and its veto by a Mormon Governor on the admission that his sympathies are with the law breakers, but that he vetoes the bill in the hope that it may blind the country as to the need of an anti-polygamy constitutional amendment, ought to satisfy the most skeptical that it is time for us to act, if we would rid our land of this evil before it becomes so strongly intrenched as to bring about another civil war.

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Other leaflets of the same size and price have been prepared for the use of Campaign workers. Among them are "Results of the Anti-Polygamy Crusade" and "An Appeal from Utah to the Patriotic Women of Our Country."

The Inter-Denominational Council of Women has also prepared petitions in sets of three, to be used in petitioning Senators and Representatives to work and vote for the proposed Anti-Polygamy Constitutional Amendment.

All friends of this movement can secure these petitions, postage prepaid, price, 25 cents for 10 sets; $1.25 for 100 sets; $12.00 1,000 sets.

Address all orders to The Willett Press, 142 Fifth Avenue, New York City, N. Y.

Feb. 7, 1901.

Results of the Anti-Polygamy Crusade

For the encouragement of the many friends who have labored so faithfully and efficiently for the advancement of this cause, it might be well to remind ourselves of what has already been accomplished by the crusade.

In addition to the exclusion of Mr. Roberts from Congress, five other prominent polygamists have been removed from positions of trust and influence since January 1, 1900.

1. Orson Smith was removed from the office of Presidential Postmaster at Logan, Utah. Mr. Smith has held the position of President of the Cache Stake (Ecclesiastical County) for many years, and is very influential, both in the councils of the Mormon Church and in the State of Utah. His appointment to a responsible Federal office had been interpreted to the young Mormon people to mean that the United States Government had ceased to oppose polygamy, and been heralded as a "vindication" of the Latter-day Saints who had been "faithful to their covenants and had lived up to the principles of our holy religion in its fullness." After two years of effort, we succeeded in satisfying the Administration that Mr. Smith is still a polygamist, thus securing his removal.

2. Later, John C. Graham was removed from the office of Presidential Postmaster at Provo, Utah. As he is a "three-ply" polygamist, the editor of a leading Utah Republican paper, and a prominent Mormon leader, the effect of his removal is very great.

3. After much effort, Dr. J. M. Tanner, who is also a 'three-ply" polygamist, was removed from the Presidency of the Utah State Agricul-

tural College. This being a State institution, it was impossible for the General Government to reach Dr. Tanner directly; but, since the College receives $40,000 per year out of the National Treasury, we forced his removal indirectly by getting the Congressional Committee on Appropriations to refuse to continue the appropriation of the said $40,000 unless the polygamous President should be removed.

4. Secretary Wilson, another polygamist, was removed from the office of Secretary of the same institution at about the same time and in the same way.

5. Apostle M. W. Merrill, a "seven-ply" polygamist, who, as a leading Trustee, had, more than any other man, shaped the policy of the institution, was also removed, and in the same way.

Owing to the position and influence of these men, the moral effect of their removal is very great throughout Utah, especially in view of the fact that the young Mormon people had been taught to believe that their appointment was an evidence of the Divine sanction of polygamy, and a proof that the Government had found out that it had made a mistake in opposing polygamy in the past.

In addition to the foregoing, we have been able to prevent the appointment of a number of polygamists who would have been placed upon the roll of Federal appointees, and would now be drawing salaries from the Government, had it not been for the work of this crusade. It should not be overlooked, in this connection, that even the veto of the Polygamy Bill recently passed by the Utah Legislature is to be counted among the results of this movement, since the Governor admits that he vetoed it for fear its enactment into law would be used by us as a new ground of appeal for the proposed anti-polygamy constitutional amendment, an appeal which would be sure to be effective.

The Governor's admission that an anti-polygamy amendment would put the polygamists into a worse plight than they are under the State law, which is practically a dead letter, is one of

the most forcible arguments in favor of the amendment which has yet been produced. Moreover, such admission on the part of the Mormon Governor, including his admission that all his sympathies are with the polygamists, and that he vetoed the bill in their interests, effectively disposes of the Mormon falsehood that polygamy is dead. Everybody knows better than any Mormon can tell him that, if polygamy were dead, neither the polygamists nor their sympathizing Governor would have anything to fear from an anti-polygamy constitutional amendment.

The moral effect of this agitation has also been very great throughout the entire country. Prior to the beginning of this movement, the Mormons had been increasing at a constantly accelerated ratio since 1891. For the year 1897 the ratio of their increase was 32 per cent. For the year 1898, during which this agitation was vigorously begun, their ratio of increase fell to 16 per cent. For 1899 they are reluctant to give figures, as they do not like to admit that their ratio of increase is diminishing. The highest figures received from Mormon sources put the net increase for 1899 at "about 40,000."* This would make their ratio of increase 11 per cent. for 1899. Probably, if we had the accurate figures for last year, their increase through proselyting would be almost nil. If the ratio of the annual increase in the number of Mormons had remained as great as it was in 1897, before this anti-polygamy crusade began, there would be 109,000 more Mormons to-day than there are.

In addition to the foregoing tangible results, we have succeeded in educating tens of thousands of people upon the Mormon question, so they are beginning to see that Mormonism is a real menace to our institutions and to appreciate the necessity of a Constitutional Amendment prohibiting the practice of polygamy.

Great as is the work which has been accomplished, the work before us is greater still. Un-

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* In view of the fact that they have all along boasted that this agitation was increasing their membership, they have probably made this number as large as possible.

less we succeed in securing the Amendment, the effect of what has been accomplished will only be temporary; but we are glad to be able to report that a large percentage of the Members of Congress are in favor of submitting the proposed Amendment at the next session. provided we in the meantime push the agitation so as to arouse a strong public sentiment which will insure the support of the Members in general and give reasonable assurance of favorable action by the State Legislatures, in case such an Amendment is submitted to them for ratification.

In view of these facts, we feel that we have reason to thank God and take courage to push the campaign with all energy and enthusiasm until the victory has been gained. We therefore urge all who are in sympathy with this movement to give us their hearty co-operation.

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March 12, 1901.

Literature Department of the
Woman's Board of Home Missions of the Presbyterian Church,
156 Fifth Avenue, New York City, N. Y.

ALASKAN BOYS AND GIRLS IN SCHOOL.

SITKA is the pretty Russian name of the capital of Alaska, that vast possession of the United States that gives us a proprietorship in icebergs and reindeer, totems and a midnight sun.

Alaska also stands for the largest missionary investment in the Northland of that great stock company, the Presbyterian Church, and the young folks of the church make a fairly good array of shareholders in the enterprise, which at this point is the Sitka Presbyterian Industrial Training School for the Alaskans. You are invited to look into it.

"Here are found nearly one hundred and fifty of the cleanest, happiest boys and girls in all Alaska—Eskimos from the north, Alutes from the west, Haidas from the south and Thlingets from the coasts, all living together in most friendly fashion. Yet the grand-parents, and even the fathers and mothers of these children were bitter enemies. Do you ask what has accomplished this change?"

A knowledge of the Truth learned through the missionary and the missionary teacher.

And the Sitka school has played a most important part in bringing about these results.

Listen to the story.—

A day school was opened in 1878 but was in session only a few months. In 1880 Miss Austin was sent from New York and the school was re-opened in an old Russian guardhouse. One hundred and three natives, comprising both sexes and all ages, presented themselves for enrollment. Increased numbers made larger accommodations necessary and the school was removed to an old building formerly used for a hospital.

In November of the same year seven boys asked the privilege of living at the schoolhouse, asserting that there was so much drinking and carousing at home that they could not study. "Impossible," said the teacher, "there are no furnishings." This did not deter the boys, who, providing themselves with blankets, took possession of a vacant room in one of the old Russian barracks, and proceeded to live in what they termed "Boston style." The beds were constructed of old boxes, and though mattresses and pillows were unmistakably absent, and bright tin cans were made to serve as mirrors, the boys were happy and satisfied.

These "seven charter members" of the Sitka Boarding School "builded better than they knew," for their earnestness and zeal for an education so commended them to the naval officers stationed at Sitka that other

boys from remote tribes were brought there, an old government building was made habitable for them and the boarding department of the school became an established fact. From this unique beginning grew the present "Industrial Training School," with its Boys' Home, Girls' Home, buildings for various industries, Hospital and model cottages.

The whole plant is a busy hive of industry. Half of the time of each pupil is given to class-room work, and half to acquiring a practical knowledge of trade industries and of the useful things of every day life. All the shoes for the pupils are made by the boys under a native shoemaker who learned his trade in the school. Some arable land on which root vegetables grow finely furnishes work along the agricultural line, while the entire plant of school buildings is kept in repair and new buildings erected by the boys under the supervision of a trained carpenter.

The girls are trained in every department of household industry, kitchen and dining-room service. They make much of their own clothing, and each girl over seven years of age is taught to knit her own stockings. Though the sewing machines are brought into use every day, there is so much patching and mending to be done for the boys that the girls are in no danger of neglecting the art of hand sewing.

The home life of the school is made very pleasant. Their games and plays are such as

white children enjoy. For out-doors: marbles, baseball, kites, sailing boats of their own make, bows and arrows, coasting, skating, rope-jumping, etc. For in-doors: checkers, dominoes, authors and games of a kindred nature. In all these the teachers mingle with the pupils as an aid to social development.

All the story cannot be told in this little leaflet but this Sitka school is a Christian home in every sense of the word, with religious training seven days in the week, and all who are investing money in it may be assured of large dividends in blessings to others, great and abundant.

Look at this picture sent by a native worker.

"It is evening and the hour of prayer. The strains of 'When the roll is called up yonder, I'll be there,' float out on the still air from the open windows. Many a strolling pair or solitary pedestrian pause and listen to the remarkably sweet voices of these children of Alaska and must go on their way the better for having listened. There is a period of hushed silence when one feels the very presence of God. Then 'Dear Father, O help me to be a good boy, give me strength to resist temptation,' is breathed out falteringly by one whose growth in the Christian life makes us glad and humble. Prayer after prayer is offered and now and then an encouraging testimony is given. There is no pause now and the hour slips by all too soon."

Are you ready to make an investment?

No 225 2d Ed.—8, 1901.

Feb. 6-1901.

WOMAN'S BOARD OF HOME MISSIONS

156 FIFTH AVENUE, NEW YORK CITY, N. Y.

Annual Report of Secretary of Literature

of the

Woman's Home Missionary Society of ..... ***Church,***

In Presbytery of .....

FOR YEAR ENDING MARCH 31, 1901.

Name of Secretary of Literature .....

Address .....

1. *How many subscriptions to Home Mission Monthly have been secured in your Church since March 31, 1900?* .....

2. *Give total number of subscribers in your Church* .....

3. *How does this number compare with last year?* .....

4. *Number of subscriptions to Over Sea and Land?* .....

5. *How many copies are taken for Sunday School?* .....

6. *How does the number of Over Sea and Land compare with last year?* .....

7. *Are the leaflets published by the Woman's Board of Home Missions used in your society? How many leaflets have been sold or distributed in your society during this year?* .....

8. *What is your plan for distributing Home Mission Literature?* .....

9. *How many copies of the Prayer Calendar for 1901 have been sold in your society?* .....

PLEASE RETURN THIS REPORT BY ..... **TO THE ADDRESS GIVEN BELOW.**

Name .....

Address .....

Presbyterial Secretary of Literature.

Report of Secretary of Literature

—FOR—

PRESBYTERY OF

Year ending March 31st, 1901.

Send one copy of this "Blank," filled out, by April 30th, to

Synodical Secretary of Literature.

Send one copy to the Woman's Board of Home Missions, 156 Fifth Avenue, New York City.

Retain one copy for your own use for future reference.

WOMAN'S BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH,

156 FIFTH AVE., NEW YORK CITY.

REPORT OF PRESBYTERIAL SECRETARY OF LITERATURE.

Name..... *Address*.....

Synod of..... *Presbytery of*.....

NAME OF CHURCH.	NAME OF SOCIETY.	NAME OF SECRETARY OF LITERATURE.	ADDRESS OF SECRETARY OF LITERATURE.	NUMBER OF COPIES TAKEN.			
				HOME MISSION MONTHLY	How many of these are new subscribers?	OVER SEA AND LAND	How many c taken for S.

END OF ROLL # 65

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